



Cavanis Lay Fraternity
Casa Sacro Cuore, CAVANIS INSTITUTE
Via Col Draga – POSSAGNO (TV)
INVISIBLE MONASTERY – 2nd August 2026

Dearest friends!

I take up this reflection of mine as they are fading away the last echoes of the work of the annual meeting “Religious and Laity Together for the Gospel,” held at Casa Sacro Cuore from 16 to 19 July. It was a powerful moment, rich in insights and suggestions, which we will take care to share with those in our reference communities who were unable to attend. Here, in the solemn atmosphere of the crypt, as I read through the Gospel, my eyes linger on the beautiful text of Matthew, chapter 10, verses 37-42, which I offer below for everyone's attention. These are strong words that reveal two pillars of discipleship: exclusive love and the logic of gift. Whoever loves father or mother more than him is “not worthy of him”; whoever does not take up the cross is “not worthy of him.” This is not an invitation to deny our affections, but to order them rightly: love for Christ does not subtract, it purifies. When he holds first place, every human relationship is freed from the fear of possession and from the idolatry of absolute expectations. “Unworthiness” is not a moral condemnation, but the acknowledgment that, without this primacy, communion with his mystery cannot flourish. It seems to me that this same forceful invitation of the Word suggests to us in the FLC as well the opportunity to set the right priorities in our pastoral commitment, starting from the primacy of Christ in our lives. “Taking up the cross” does not mean seeking pain, but taking on the form of Christ: giving oneself to the Father in service, remaining faithful to the truth when it costs, crossing the limit without giving in to resentment. This is the revolution of the Gospel: life is not saved by holding on to it, but by offering it. Paradoxically, whoever “loses” their life for Jesus finds it again, because they stop defending their own self like a fortress and expose it to the fire of love, where what is straw burns and what is gold remains. The disciple is not a stoic hero: he is a poor man who

entrusts himself. The cross is not a test of strength; it is a school of trust. There follows, almost as a counterpoint, the section on hospitality: whoever welcomes an apostle, a prophet, a righteous person, in reality welcomes Christ himself, and in him the Father. Here the Gospel reveals its sacramental fabric: God allows himself to be encountered through the mediation of the little ones, the messengers, the concrete faces that history hands us. There is no mysticism without hospitality. The smallest gesture — a cup of cold water given “to one of these little ones” — becomes a place of revelation and a promise of reward. The measure of the Kingdom is the lowest, the almost invisible, the instant in which the self steps aside so that the other may live. Thus, the text weaves together two apparently opposite axes: the absolute of Christ and attention to human detail. The primacy of Jesus does not take us away from the world: it returns us to the world with a new heart, capable of seeing Christ in the prophet and in the little one, in the righteous person and in the thirsty traveler. The proof of our “orthodoxy” is not abstract consistency, but the cup of water that changes someone's day. And yet, without the center — Christ loved above all things — even the most generous gesture bends toward self-satisfaction or anxiety over results. Finally, there is a dynamic of vocation: whoever is sent lives on the generosity of the one who welcomes; whoever welcomes shares in the very mission of God. The Church appears as a network of reciprocity: no one saves alone, no one is only a benefactor or only a beneficiary. In giving and receiving, trinitarian communion is disclosed, in which each is for the other. “Fresh water” is an image of the Spirit: it refreshes, it is not hoarded, it is shared.

Massimo Mazzuco

From the Gospel according to Matthew (Mt 10:37-42)

At that time, Jesus said to his apostles:

“Whoever loves father or mother more than me is not worthy of me; whoever loves son or daughter more than me is not worthy of me; whoever does not take up his cross and follow me is not worthy of me.

Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.

Whoever welcomes a prophet because he is a prophet will receive a prophet's reward, and whoever welcomes a righteous man because he is righteous will receive a righteous man's reward.

And whoever gives even a cup of cold water to one of these little ones because he is a disciple –

amen, I say to you, he will surely not lose his reward.”

From Massimo Mazzuco's talk at the 2026 CAVANIS LAITY MEETING, Casa Sacro Cuore, § 0.5, 19.07.2026

The Cavanis tradition is profoundly marked by closeness to people. To educate requires presence, time, listening, patience. There are no shortcuts. In a culture often characterized by haste, superficial communication, and individualism, Cavanis spirituality proposes a genuine pedagogy of closeness. It calls us to build authentic relationships in which every person can feel known, welcomed, and loved. Closeness thus becomes a concrete form of evangelization. Many young people encounter Christ first through an educator who knows how to listen, encourage, and share, and only afterward through an explicitly catechetical path. The layperson engaged in the Cavanis work, too, is called to live out this closeness in daily life, transforming the settings of everyday life into places of fraternity and human growth.

Prayer to the Holy Spirit

*Spirit who in a sigh whisper
to our spirit the Name of the Father,
come and gather all our desires,
make them grow into a bundle of light
that may answer your light,
the Word of the new Day.
Spirit of God, sap of love
of the immense tree onto which we are grafted,
may all our brothers and sisters
appear to us as a gift
in the great Body in which the Word
of communion matures.*

Brother Pierre-Yves of Taizé